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EPISTOLA ENCYCLICA

DE PATROCINIO S. JOSEPH UNA CUM VIRGINIS DEIPARAE PRO TEMPORUM DIFFICULTATE IMPLORANDO.

IN the following Encyclical the Sovereign Pontiff earnestly urges the faithful to honor, together with our Blessed Lady, St. Joseph, the special Patron of the entire Church. Not only will the powerful intercession of the earthly guardian of our divine Lord obtain for the Church the long desired freedom of her Pontiff, but the devotion to the Saint, assiduously practised by the people, will give a fresh impulse to the cultivation of virtue among all grades of society. Parents will find in him an example of mutual love, domestic peace, and conjugal fidelity. To our youth he will become anew the model and the guardian of virginal purity. The high-born will learn from the descendant of the royal house of David to bear the loss of fortune and all manner of affliction with Christian dignity, whilst the laboring classes and the poor will find in this devotion motives for being contented with their humble lot, remembering that poverty is ennobled by virtue. Thus will the prayers and the example of the Saint quell the eager search of modern times after a better lot, which fosters sedition and every manner of social and domestic crime. In conclusion the Sov. Pontiff prescribes the recital of a *special*

prayer to St. Joseph, (cf. Analecta) *in conjunction with the October Devotions*, of which we gave a summary in our last number. *

SANCTISSIMI DOMINI NOSTRI LEONIS PAPÆ XIII EPISTOLA ENCYCLICA.

Venerabilibus Fratribus Patriarchis Primatibus Archiepiscopis Episcopis aliisque locorum ordinariis pacem et communionem cum Apostolica sede habentibus Leo PP. XIII.

VENERABILES FRATRES SALUTEM ET APOSTOLICAM BENEDICTIONEM.

QUAMQUAM pluries jam singulares toto orbe deprecationes fieri, majoremque in modum commendari Deo rem catholicam jussimus, nemini tamen mirum videatur si hoc idem officium rursus inculcandum animis hoc tempore censemus.—In rebus asperis, maxime cum *potestas tenebrarum* audere quælibet in perniciem christiani nominis posse videtur, Ecclesia quidem suppliciter invocare Deum, auctorem ac vindicem suum, studio perseverantiaque majore semper consuevit, adhibitis quoque sanctis cælitibus, præcipueque augusta Virgine Dei genitrice, quorum patrocinio columen rebus suis maxime videt adfuturum. Piarum autem precationum positæque in divina bonitate spei serius ocius fructus apparet.—Jamvero nostis tempora, Venerabiles Fratres: quæ sane christianæ reipublicæ haud multo minus calamitosa sunt, quam quæ fuere unquam calamitosissima. Interire apud plurimos videmus principium omnium virtutum christianarum, fidem: frigere caritatem: subolescere moribus opinionibusque depravatam juventutem: Jesu Christi Ecclesiam vi et æstu ex omni parte oppugnari: bellum atrox cum Pontificatu geri: ipsa religionis fundamenta crescente in dies audacia labefac-

* To those who may wish for material whence to draw sermons or instructions on the subject, we would recommend the *Life and Glories of St. Joseph*, by Edward H. Thompson. Burns & Oates: 1888.

tari. Quo descensum novissimo tempore sit, et quid adhuc agitetur animis, plus est jam cognitum, quam ut verbis declarari oporteat.

Tam difficili miseroque statu, quoniam mala sunt quam remedia humana majora, restat ut a divina virtute omnis eorum petenda sanatio sit.—Hac de caussa faciendum duximus, ut pietatem populi christiani ad implorandam studiosius et constantius Dei omnipotentis opem incitaremus. Videlicet, appropinquante jam mense Octobri, quem Virgini Mariæ a *Rosario* dicatum esse alias decrevimns, vehementer hortamur, ut maxima qua fieri potest religione, pietate, frequentia mensis ille totus hoc anno agatur.—Paratum novimus in materna Virginis bonitate perfugium: spesque Nostras non frustra in ea collocatas certo scimus. Si centies illa in magnis christianæ reipublicæ temporibus præsens adfuit, cur dubitetur, exempla potentiæ gratiæque suæ renovaturam, si humiles constantesque preces communiter adhibeantur? Immo tanto mirabilius credimus adfuturam, quanto se diutius obsecrari maluerit.

Sed aliud quoque est propositum Nobis: cui proposito diligentem, ut soletis, Venerabiles Fratres, Nobiscum dabitis operam. Scilicet quo se placabiliorem ad preces impertiat Deus, pluribusque deprecatoribus, Ecclesiæ suæ celerius ac prolixius opitulctur, magnopere hoc arbitramur expedire, ut una cum Virgine Deipara castissimum ejus Sponsum beatum Josephum implorare populus christianus præcipua pietate et fidenti animo insuescat: quod optatum gratumque ipsi Virgini futurum, certis de caussis judicamus.—Profecto hac in re, de qua nunc primum publici dicturi aliquid sumus, pietatem popularem cognovimus non modo pronam, sed velut instituto jam cursu progredientem: propterea quod Josephi cultum, quem superioribus quoque ætatibus Romani Pontifices sensim provehere in majus et late propagare studuerant, postremo hoc tempore vidimus passim nec dubiis incrementis augescere, præsertim postea quam Pius IX fe. rec. decessor Noster sanctissimum Patriarcham, plurimorum Episcoporum rogatu,

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patronum Ecclesiæ catholicæ declaravit.—Nihilominus cum tanti referat, venerationem ejus in moribus institutisque catholicis penitus inhærescere, idcirco volumus populum christianum voce inprimis atque auctoritate Nostra moveri.

Cur beatus Josephus nominatim habeatur Ecclesiæ patronus, vicissimque plurimum sibi Ecclesia de ejus tutela patrocinioque polliceatur, caussæ illæ sunt rationesque singulares, quod is vir fuit Mariæ, et pater, ut putabatur, Jesu Christi. Hinc omnis ejus dignitas, gratia, sanctitas, gloria profectæ. Certe matris Dei tam in excelso dignitas est, ut nihil fieri majus queat. Sed tamen quia intercessit Josepho cum Virgine beatissima maritale vinclum, ad illam præstantissimam dignitatem, qua naturis creatis omnibus longissime Deipara antecellit, non est dubium quin accesserit ipse, ut nemo magis. Est enim conjugium societas necessitudoque omnium maxima, quæ natura sua adjunctam habet bonorum unius cum altero communicationem. Quocirca si sponsum Virgini Deus Josephum dedit, dedit profecto non modo vitæ socium, virginitatis testem, tutorem honestatis, sed etiam excelsæ dignitatis ejus ipso conjugali fœdere participem.—Similiter augustissima dignitate unus eminet inter omnes, quod divino consilio custos filii Dei fuit, habitus hominum opinione pater. Qua ex re consequens erat, ut Verbum Dei Josepho modeste subesset, dictoque esset audiens, omnemque adhiberet honorem, quem liberi adhibeant parenti suo necesse est.—Jamvero ex hac duplici dignitate officia sponte sequebantur, quæ patribusfamilias natura præscripsit, ita quidem ut domus divinæ, cui Josephus præerat, custos idem et curator et defensor esset legitimus ac naturalis. Cujusmodi officia ac munia ille quidem, quoad suppeditavit vita mortalis, revera exercuit. Tueri conjugem divinamque sobolem amore summo et quotidiana assiduitate studuit: res utrique ad victum cultumque necessarias labore suo parare consuevit: vitæ discrimem, regis invidia conflatum, prohibuit, quæsito ad securitatem perfugio: in itinerum incommodis exilioque acerbitatibus perpetuus et Virgini et Jesu comes, adjutor, solator extitit.

Atqui domus divina, quam Josephus velut potestate patria gubernavit, initia exorientis Ecclesiæ continebat. Virgo sanctissima quemadmodum Jesu Christi genitrix, ita omnium est christianorum mater, quippe quos ad Calvariæ montem inter supremos Redemptoris cruciatus generavit; itemque Jesus Christus tamquam primogenitus est christianorum, qui ei sunt adoptione ac redemptione fratres. Quibus rebus caussa nascitur, cur beatissimus Patriarcha commendatum sibi peculiari quadam ratione sentiat multitudinem christianorum, ex quibus constat Ecclesia, scilicet innumerabilis isthæc perque omnes terras fusa familia, in quam, quia vir Mariæ et pater est Jesu Christi, paterna propemodum auctoritate pollet. Est igitur consentaneum, et beato Josepho apprime dignum, ut sicut ille olim Nazarethanam familiam, quibuscumque rebus usuvenit, sanctissime tueri consuevit, ita nunc patrocinio cælesti Ecclesiam Christi tegat ac defendat.

Hæc quidem, Venerabiles Fratres, facile intelligitis ex eo confirmari, quod non paucis Ecclesiæ patribus, ipsa adsentienti sacra liturgia, opinio insederit, veterem illum Josephum, Jacobo patriarcha natum, hujus nostri personam adumbrasse ac munera, itemque claritate sua custodis divinæ familiæ futuri magnitudinem ostendisse. Sane præterquam quod idem utrique contigit nec vacuum significatione nomen, probe cognitæ vobis sunt aliæ eædemque perspicuæ inter utrumque similitudines: illa inprimis, quod gratiam adeptus est a domino suo benevolentiamque singularem: cumque rei familiari esset ab eodem præpositus, prosperitates secundæque res herili domui, Josephi gratia, affatim obvenere. Illud deinde majus, quod regis jussu toti regno summa cum potestate præfuit; quo autem tempore calamitas fructuum inopiam caritatemque rei frumentariæ peperisset, Ægyptiis ac finitimis tam excellenti providentia consuluit, ut eum rex *salvatorem mundi* appellandum decreverit. Ita in vetere illo Patriarcha hujus expressam imaginem licet agnoscere. Sicut alter prosperus ac salutaris rationibus heri sui domesticis fuit, ac mox universo regno mirabiliter profuit, sic alter christiani nominis custodiæ de-

stimatus, defendere ac tutari putandus est Ecclesiam, quæ vere domus Domini est Deique in terris regnum.

Est vero cur omnes, qualicumque conditione locoque, fidei sese tutelæque beati Josephi commendent atque committant. Habent in Josepho patresfamilias vigilantiæ providentiæque paternæ præstantissimam formam; habent conjuges amoris unanimitatis, fidei conjugalis perfectum specimen; habent virgines integritatis virginalis exemplar eumdem ac tutorem. Nobili genere nati, proposita sibi Josephi imagine, discant retinere etiam in afflicta fortuna dignitatem: locupletes intelligant, quæ maxime appetere totisque viribus colligere bona necesse sit. Sed proletarii, opifices, quotquot sunt inferiore fortuna, debent suo quodam proprio jure ad Josephum confugere, ab eoque, quod imitentur, capere. Is enim, regius sanguis, maximæ sanctissimæque omnium mulierum matrimonio junctus, pater, ut putabatur, filii Dei, opere tamen faciendo ætatem transigit, et quæcumque ad suorum tuitionem sunt necessaria, manu et arte quærit. Non est igitur, si verum, exquiritur, tenuiorum abjecta conditio: neque solum vacat dedecore, sed valde potest, adjuncta virtute, omnis opificum nobilitare labor, Josephus, contentus et suo et parvo, angustias cum illa tenuitate cultus necessario conjunctas æquo animo excelsoque tulit, scilicet ad exemplar filii sui, qui accepta forma servi cum sit dominus omnium, summam inopiam atque indigentiam voluntate suscepit. Harum cogitatione rerum debent erigere animos et æqua sentire egeni et quotquot manuum mercede vitam tolerant: quibus si emergere ex egestate et meliorem statum acquirere concessum est non repugnante justitia, ordinem tamen providentia Dei constitutum subvertere non ratio, non justitia permittit. Immo vero ad vim descendere, et quicquam in hoc genere aggredi per seditionem ac turbas, stultum concilium est, mala illa ipsa efficiens plerumque graviora, quorum leniendorum caussa suscipitur. Non igitur seditiosorum hominum promissis confidant inopes, si sapiunt sed exemplis patrocinioque beati Josephi, itemque materna Ecclesiæ caritate, quæ scilicet de illorum statu curam gerit quotidie majorem.

Itaque plurimum Nobis ipsi, Venerabiles Fratres, de vestra auctoritate studioque episcopali polliciti; nec sane diffisi, bonos ac pios plura etiam ac majora, quam quæ jubentur, sua sponte ac voluntate facturos, decernimus, ut Octobri toto in recitatione *Rosarii*, de qua alias statuimus, oratio ad sanctum Josephum adjungatur, cujus formula ad vos una cum his Litteris perferetur: idque singulis annis perpetuo idem servetur. Qui autem orationem super dictam pie recitaverint, indulgentiam singulis septem annorum totidemque quadragenarum in singulas vices tribuimus. Illud quidem salutare maximeque laudabile, quod est jam alicubi institutum, mensem Martium honori sancti Patriarchæ quotidiana pietatis exercitatione consecrare. Ubi id institui non facile queat, optandum saltem, ut ante diem ejus festum in templo cujusque oppidi principe supplicatio in triduum fiat.—Quibus autem in locis dies decimusnonus Martii, beato Josepho sacer, numero festorum de præcepto non comprehenditur, hortamur singulos, ut eum diem privata pietate sancte, quoad fieri potest, in honorem Patroni cælestis, perinde ac de præcepto, agere ne recusent.

Interea auspicem cælestium numerum et Nostræ benevolentiæ testam vobis, Venerabiles Fratres, et Clero populoque vestro Apostolicam benedictionem peramanter in Domino impertimus.

Datum Romæ apud S. Petrum die XV Augusti, An. MDCCCLXXXIX, Pontificatus Nostri Duodecimo.

LEO PP. XIII.

MONSIGNOR CORCORAN.

AT THE COUNCIL.

IT was to be anticipated that the work of the Vatican Council would consume several years, even if the sessions were held without serious interruption. Many questions which had been raised by the wrangling of self-constituted

champions of truth as to the correct interpretation of Catholic Doctrine were awaiting solution. Society, national, civil, and domestic, had undergone so many changes within the last three-hundred years or more, that the legislation of Trent failed to meet directly many an urgent issue of the day. All this was to be remedied. To do so effectually it was necessary to ascertain the extent and precise character of the evils. Those in position to know would suggest apt or available remedies, yet the judgment of all should have to be so modified within the limits of right rule as to fit the many varying conditions everywhere, of race, traditional law, and local prejudice. If the labor spent in preparing the statutes of the Second Plenary Council of Baltimore had tended to develop in Dr. Corcoran that rare faculty of applying the legislative principle correctly to every part of an organization manifold in its character and relations, it would be in requisition to the fullest extent at the Vatican Council. For here decrees were not to be shaped with a view of bringing into harmonious action a few classes or nationalities, who were after all governed upon the common basis of a liberal constitution, but there were assembled at Rome a hundred nations and more, as different from one another in nature, custom, law, as it is possible for man to be. The Catholic world had sent its representatives that laws of discipline might be fashioned to suit the Christian nations all, and the great Western Republic was there to throw her weight into the balance of the general judgment. The man who would mould and would coin that weight, the amalgam of the many necessarily varying views of our hierarchy, was Dr. Corcoran. Nor might he reckon with theology alone. The questions at issue touched the myriad relations of politics, and of general administration to the Church. There would be statesmen, even though in churchmen's garb. There would be governors and economists as well as teachers of God's law. Perhaps it will help us to realize the character of the work here done, if we glance for a moment at some of the actors, whose images have been

preserved to us. There is first of all Pecci, the model bishop of Perugia, who, it was whispered even then, might some day reverse the policy of yonder dark-eyed Cardinal, Antonelli, the present power of state and recognized master in the art of writing diplomatic despatches. Next Cardinal Bonaparte, silent, determined; so at least his face says, and that in every lineament is the image of the great emperor; Borromeo, who boasts the eskutcheon of St. Charles; Franchi, with the ever merry twinkle in his eye, yet who could be grave withal, and might one day, who knew, be Pope Leo's secretary of state; the saintly Darboy, soon to become the martyr of the mad commune; Guibert of Tours, every feature speaking of God, and the whiteness of his face strangely contrasting with the swarthy but beautiful countenance of Ciarchi, archbishop of Babylon; the thoughtful Manning of Westminster, Vaughan of Plymouth, and the gentle face of Bishop Ullathorne; the bearded Bostani of Tyre and Sidon, and Dumani of Ptolemais, with sad, oriental features; Kojumgi, with the crown as of a Roman king upon his shaggy silvered head, and the deep-hooded Elias the Chaldean, in heavy furs, reminding you for all the world of Santa Claus; Wood, with majestic bend, and Elder, and the youthful Gibbons of the New Republic; Benam Benni of Mussul, with Mellus of Akra, a chiseled face of bronze within the snowy swathing of his robe. Beckx, the general of the Jesuits, "il papa nero," as the Romans say, and the severe aristocratic face of De Vera, abbot of Monte Cassino. Such is the company in which we find the modest Signor Corcoran, in simple black gown, the Roman ferrajolo loosely tied about his neck. Strange and motley as the gathering must seem to us, it is not strange to him. Perhaps he speaks their language, or they his own. Some of them surely have studied the same course with him at Rome. But whether or not, they all have a common mother-tongue. Greek, Armenian, Slav or Arab, enjoying each the time-honored privilege of a separate liturgy, yet none of these who pretend to learning is alien to the ancient speech of Rome. Of course, it is

from the most learned men that the active members of the different commissions are chosen. The method of their working together is simple and effective. To each of them one or more propositions, with the exact definition of the state of the question, is assigned. Then they write out their opinions, support them by reasons, and anticipate by distinct answers all likely or possible objections. The terminology of the scholastic Latin being fixed, there is little danger of ambiguity or what might be called unconscious prevarication. Each writer's work is printed with his name and the date of publication. It is then subjected to a critique, studied, discussed, and compared. There is as little limit to criticism as there is to freedom of statement, and the immense archives of Rome are open to the theologians of the Council for the purpose of verifying the doctrine of the fathers of the early Church, of Councils, or precedents of any kind. There are secretaries and amanuenses at the service of each member to copy from print or manuscript in any place. The first treatise, within our knowledge, assigned to Dr. Corcoran and published during the month of August, 1869, was *De definibilitate Doctrinæ quæ potestatem impedimenta matrimonium Christianum dirimentia constituendi soli ecclesiæ vindicat.* When I say published, I mean "cum secreto Pontificio," for these writings do not circulate outside of the sphere for which they are intended. In October of the same year his second *votum* issued from the private press of the Propaganda. Its subject was *De definibilitate Doctrinæ quæ in Christianorum conjugiis sacramenti a contractu inseparabilitatem asserit.* What else he wrote we cannot say, but whatever the amount of work assigned to him, it is evident that it was at once exacting and precarious; looseness, inaccuracy, or hastiness of statement would expose its author to the risk not only of forfeiting his reputation for scholarship and judgment, but of seriously discrediting the prudence of those who had entrusted him with the expression of their combined views. Still, his clear mind, trained above all to habits of scrupulous exactness, had no need to fear the

judges around him, masters though they might be, vying in learning with Albertus Magnus or in swift and keen penetration with Peter the Lombard.

There was doubtless much other preparatory labor required of these men before any of the canons could be formulated or propositions voted upon by the combined body of the Episcopate.

The time not occupied with the more serious work of the commissions he devoted, as we have mentioned, to the study of Sanscrit, also to the collection of interesting literary data and to the search for rarities in the bookshops of the city. There is a notebook, the title page of which bears the legend: Monday, Jan. 25, 1869, from the contents of which we glean that at this time he was engaged in the reading of Fabronius' *Vitæ Italorum* * to which he made a twofold Index, apparently for private reference. Other notes are on the Urban College and the Vatican Library. Of the latter he gives a few curious notices, correcting, as it seems, some errors in the official catalogue as well as completing it. Of course, he attended now and then those famous literary soirées, in which the Roman patricians of the old school might well pride themselves, for they alone in all the world find it possible to bring together so distinctly republican an assembly of learned and remarkable men as are here met with. There were seasons too of grand celebrations in the basilicas and of renowned preachers—not to omit Père Hyacinth, who was then fashionable, though many did not believe in his art, the soul being burdened all too much with words.

In the Autumn of 1870, Dr. Corcoran left Rome, the city which held for him so many cherished memories, in company of some of his earlier associates. At home, in the New World, things were somewhat changed. The old church at Wilmington had been enlarged and its appearance made to harmo-

* Vitæ Italorum doctrina excellentium, qui sec. 17 et 18 floruerunt. Pisis, 1778–1804, quibus continentur 153 vitæ accurate et stilo nitido ab ipso fere omnes (exceptis 21) scriptæ, sed animo non nil iniquo in Jesuitas et nimis propenso in Jansenianos.—Nomenclator literarius recentioris theol. cath. H Hurter, S. J., Œnip. 1886, tomi III. pag. 621.

nize with its character as the seat of the Vicar Apostolic. The little negro children would nevermore gather around the gate of dear old Massah Corcoran's humble home to receive their first lessons in catechism. He might visit them again, but it would be so different from of old.

AT OVERBROOK.

James Frederic Wood, first archbishop of Philadelphia, was a man of royal cast. Who that has ever known him can forget the majestic figure, noble of heart, and graceful in deed, as in speech even to the manner born. He had raised the Diocese out of financial embarrassment, and by forethought and unwavering adherence to fixed principles of action had laid the foundation of a secure system by which to supply the means for sustainining fruitful charities. Of the latter class Overbrook Seminary is perhaps the best example we could cite. He was about to open the new institution. Dr. James O'Connor, the present bishop of Omaha, was rector of the seminary at that time. He, too, had been educated at Rome, and had in addition spent some time as a student at the German Universities. It was but natural that his aims to facilitate the higher education of the clergy should make him neglect no means likely to bring about this result. He chose a coterie of professors who would not only harmonize in their aims but by a certain pronounced individuality keep up a healthy and stimulating activity in their various departments. Among the many advantages which the last generation of students at Overbrook owed to the high-minded zeal of their first rector there is none probably for which they feel so grateful to-day than that he brought Dr. Corcoran into their midst. There were other men in that first faculty, truly great, because, with much learning, so thoroughly humble. Of Dr. Balfe, that wonderfully subtle intellect, the students in theology always realized the true worth. But he was so rarely seen, hardly ever outside of class, and lived as it were far away, so that he did us little good except by his fame as

"notes." Dr. Corcoran has written upon his tomb these beautiful words: "Farewell, thou saintly priest, whose wonderful genius and remarkable virtue would have gained the applause and the love of the world, if thy singular modesty had not prevented it!"* We could not forget good old Father Miller, known and beloved by many, in spite of his odd ways. Bright and agile to his latest days, he more than any other could interest the Doctor in Mathemathical problems, or else by sunny tales of Texan life recall kindred scenes from the old plantation ground and makes him become again the joyous child of long ago. It was a treat to some of us to catch sometimes, after nightprayers, snatches of a negro duet, sung by the two old gentlemen on the porch. Dr. Charles O'Connor, now also in his grave, a thoroughly practical man, without pretentions to learning, did much in his way to foster the spirit of domestic happiness among the professors. Professor Ermentrout, now also dead, who had the reputation of a schoolman, taught Greek. Dr. Bradley of Oxford Universty, and Prof. Keen, both, like the former, converts to the Catholic faith, were also associate professors in the Preparatory Department. There were then in all eleven regular and four associate professors at Overbrook. Dr. Corcoran held the Chair of Dogmatic Theology, Sacred Scripture, and Hebrew. We remember well the impression he made on us, as for the first time he entered the class-hall. Of course we had heard of his prodigious learning. Though the class had studied Hebrew for a year, it was, I fancy, still somewhat "Greek" to most of us. There was a hush when he came in, dressed in civilian's clothes, the gold head cane with the palmetto tree engraved upon it, the old black Quaker hat in his hand, and the Hebrew Testament under his arm. His beautiful white hair was quite long, and added to the candor and peace of his large countenance.

* Ave et vale, piutissime sacerdos, cujus præclarum ingenium et eximiæ virtutes maximam tui admirationem et amorem in omnibus excitassent, nisi singularis tua modestia obstitisset.

We had a Latin text book, * and the Doctor was very lenient. Reverence in youth, most of all in boys, is a partial quality, and needs be supplemented by wholesome discipline. In this respect Overbrook's need did not differ from that of Rugby. So the habit of reading off the rules from the book was not looked upon as a very grave misdemeanor until the delinquent was caught, and to do that was not the Doctor's way. But very soon he made most of us thoroughly ashamed of ourselves by always generously commending what sounded like a good answer, and I remember there was a decided move for "honor bright" in that class previous to one of the examinations. That spirit remained in the class to the end. Indeed, the Doctor had an unconscious way of facilitating an honest purpose by helping you out. The use of the *dagesh forte* in connection with the Hebrew prefixes used to be, at least for a time, a puzzle to many. "Cur ibi habetur *cametz* pro *pathach?*" the Doctor would ask, as some one would stumble through a passage in the book of Jonas. Dead pause.—The Doctor: "Si litera, quæ debet *dagheshari*, non potest recipere *daghesh*"—and the intelligent youth would burst out: "fit compensatio mutando punctum." Nor did that calm and unruffled nature ever loose its placid ways, except when a student, whilst in error, would betoken by the tone of his answer that false assurance not uncommon with the beginners of science and wisdom. Obstinacy or arrogance were thoroughly distasteful to him, especially in the young, yet, whenever he resented it by reproof, there was always something generous in his manner, which forbade the suspicion that his was the anger of wounded pride. He was a favorite examiner at the oral concursus in February. The wide range of his knowledge as well as his kindly nature made it possible for him to find something of correctness in the most irrelevant answer. If in the language classes a boy made a grammatical mistake, the Doctor would recall some archaic form, perhaps from the days of the Arvalian brothers, which put the student at his

* Grammatica Hebraica, auctore Eduardo Slaughter, S. J.

ease, and made the others feel hopeful. On other occasions, if the floundering candidate had self-possession enough to answer at all, with just a show of diffidence, he was sure to pass the ordeal without opposition from the Doctor. Sometimes, of course, it happened that a too precocious youth would attempt to improve his score by generously commenting on the Doctor's answer for him, and then the process had to be reversed.

As a teacher he was, like most men of his calibre, useful in proportion as the student was mature or ambitious without needing to be urged on in his work. He lacked the power of a disciplinarian or ruler in the ordinary sense of the word. He himself was fully convinced of this fact, and when on the retirement, in 1872, of Dr. James O'Connor from the rectorship of the seminary, he was appointed to succeed to that position, he entered upon it, as everybody understood, with hearty reluctance, and simply from a sense of obedience to the ordinary, who was his superior. He retained the post but for one year, and it is no discredit to him to say he was a failure in the position just as much as he would have been in that of a commanding officer in the army. But he benefited us in other ways. It was during this year that he took charge of the class of Homiletics, in which he gave the students many excellent and practical lessons. * Glancing over the notes taken in those days, I am struck with the frequent recurrence of one lesson more than all others which he inculcated, whether he spoke of the qualities of the sermon, or the qualities of the preacher, or the manner of preaching. It was the use of opprobrious language; the one thing which he would never condone was rudeness in the pulpit, and I can almost hear him now, as he repeats with whole-souled emphasis the words: "Let the preacher of peace beware of personalities, much more of malice, in speaking to his people. Let him be respectful to all

* He used to have a book before him. I think it was: Traité de la Prédication à l'usage des Séminaires par un Superieur de Sém. Paris. Lecoffre et Cie, 1845. But he seems to have followed only its general divisions. The class had no regular text book.

alike in the holy place." Another thing about which he desired us to be particular was exactness in stating the doctrine of the Church, and correctness in quoting the Sacred Scriptures, as well as in the use of words generally, for, said he: "In the choice of words lies the origin of all eloquence." The Scripture classes were also very interesting, because of the abundance of illustration which he could bring to bear upon every part of the subject. He was singularly happy in tracing misquotations, by which the rationalistic critics of modern times would support their theories, explaining away the inspired character of the sacred text.

CONFERENCE.

TO CORRESPONDENTS.

It is absolutely required that communications which are expected to receive attention at our hands bear the signature in full of their writers. Letters directed to the Editor are held private, and in cases where it is desirable to have the name published, we shall invariably consult those who may be concerned. It is frequently impossible to answer queries sent to us, in the pages of the REVIEW, either from want of space or because the character of the questions, which have a merely personal interest, does not allow it. But in all cases where there is an evident desire to obtain information we wish to have it in our power to answer by letter.

THE CONFITEOR AT MASS AND HOLY COMMUNION.

Qu. I. When there is no server at Mass, should the Celebrant recite the *Confiteor* at the beginning of Mass twice?

II. When the Celebrant has to recite the *Confiteor* for those who approach Holy Communion, should he say *tibi pater* and *te pater* or *vobis fratres* and *vos fratres*, or omit this part altogether?

Resp. When there is no server at Mass who may answer the Celebrant, the *Confiteor* is said only once, omitting the

words *vobis fratres, etc.*, and saying *Miseratur Nostri*, as is done in the private recitation of the office. The following Decree is pertinent to the question.

DUBIUM.

Si Sacerdos celebrat sine ministro debetne bis dicere *Confiteor* ante Introitum?

Negative. S. R. C. 4 Sept., 1875, Decr. auth. n. 5627.

When, however, the celebrant is obliged to say the *Confiteor* before distributing Holy Communion, because there is no one else who does so, he should retain the words *et tibi pater, etc.*, as in the form for the server. We do not find any other authority for this but analogy. As in the case of the *Dominus vobiscum* to which, when without the server, the celebrant answers, *et cum spiritu tuo*, not *meo*, so here the priest gives voice to the sentiment of the faithful who approach Holy Communion. He himself has, properly speaking, no occasion just then to renew the act of contrition, it being for him a time rather of thanksgiving. It is true that in the answer to the "Orate fratres," the form *de manibus tuis* is changed into *manibus meis*, (whenever there is no server, De Herdt, Praxis I. 235), but it will be noticed that the latter prayer contains an invocation for both priest and people who are present at the holy sacrifice, and for the entire Church, so that the change from the second person to the first does not in reality alter the intercessory character of the response, in which both celebrant and congregation take part.

THE AMEN AFTER THE "SED LIBERA NOS A MALO" IN THE MASS.

Qu. Why is the *Amen* after the words *sed libera nos a malo* in the *Pater Noster* to be said "submissa voce?" De Herdt gives this explanation: because, the celebrant having said the entire prayer "alta voce," it is unnecessary that he should answer himself in the same voice (Quia, cum tota oratio dominica alta voce lecta sit, nihil requirit, ut sacerdos sibi ipsi alta voce

Amen respondeat). But, if that be the reason, why say it at all, or why not have the congregation say it?

Resp. St. Alphonsus, in his work, "The Holy Mass," says: "The priest finishes the Lord's prayer with the word *Amen*, which he pronounces in a low voice, because he represents the person of Jesus Christ, who is the foundation of all the divine promises."

Rupertus, (Lib. II., cap. 69) says: Verbis *sed libera nos a malo* sacerdos subdit secreto *Amen*, et dicitur secreto ad significandum nos latere an exaudiamur, quam ignorantiam Deus permittit, ne mala torpeamus fiducia.—The answer to our prayers is a secret with God. Hence we are never presumptuously to rest upon our acts of devotion and cease from imploring God's gifts and mercies, but to pray always, awaiting in silent submission the answer from Him. This is the reason why the priest adds *Amen* in silence to the *Pater Noster*.

THE STATIONS OF THE CROSS.

Q. At which side in the Church should the first Station of the Via Crucis be placed, the Gospel or the Epistle side?

R. According to P. Maurel (Die Ablässe, Editio Beringer, S. J. p 276) it is quite immaterial on which side of the Church the Stations of the Cross begin, provided the other requisites in the erection of it are observed.

As there are a number of questions which have come to us under this head, we give here the regulations as to the *quality*, the *order*, the *removal*, *change*, *renewal* and the like respecting the indulgenced way of the Cross.

1. The Stations must be fourteen in number.

2. The Indulgences are attached to the crosses, which alone are essential, although the images representing the scenes to be meditated are a great help to the faithful who make the Stations without a book.

3. The crosses must be of wood; and though they may be

gilded or ornamented, they would lose the indulgences if they were so encased in metal as to be concealed from view. There is a symbolic reason for this likeness to the "Lignum crucis." It is not customary to have a corpus attached to the crosses, even if the usual pictures are wanting.

4. If the images of the Stations be had with the crosses, it is not necessary that the latter be attached to the same. The Cross may be above, or below, or wholly separate from the picture.

5. The fourteen crosses must be blessed. This is essential.

6. The blessing of the crosses may be performed before or after they are attached to the wall. It would not, however, suffice for the valid erection of the Stations to have them blessed privately by a priest at home and then to hand them to the pastor to have them put up since the priest who blesses the crosses and establishes the way of the cross must be present at the place where it is to be erected. When two priests perform the ceremony, one may bless, and the other put up the stations in his presence. But the putting up of the stations can be done at any time, even privately, after the ceremony, and by any person.

7. The stations should be placed at some distance from each other.

CHANGES IN A "VIA CRUCIS" ALREADY ESTABLISHED.

1. If the pictures of the Stations become damaged and need replacing, the old crosses, if still in good condition, may be attached to new pictures without requiring a new blessing. (Decr. auth. n. 332.)

2. If some of the crosses (not more than six) become damaged they may be replaced without requiring a new blessing. If a large number is damaged and removed, it requires a new canonical erection to gain the Indulgences.

3. The temporary removal of the Stations (for the purpose of cleaning, etc.) from the wall does not take away the Indulgences, except for the time of the removal itself. If one or

another cross be accidentally wanting, the Indulgences are still gained if the usual prayers are said. (Decr. auth. n. 264 ad 4; 270 ad 5; 275 ad 1.)

4. The Stations may be changed from one place to another, provided they remain in the same Church. Hence they can be removed from one chapel into another of the same Church without forfeiting the Indulgences. (Decr. auth. n. 275. ad 3; 311 ad 4, 328.)

5. When the Stations are removed to another Church or separate chapel, etc., they lose their Indulgence and require a new canonical erection. The same is to be said of the way of the cross where it is permitted in private houses.

NUMBER OF PEOPLE REQUIRED AT BENEDICTION.

Qu. Is it necessary to have a certain number of the faithful present in Church in order that Benediction of the Most Blessed Sacrament may be given?

Resp. There is no law stating definitely the number of persons required to be present at Benediction of the Blessed Sacrament. The following passage from the Pastoral Instruction of an American Bishop may serve for guidance in the matter. After quoting that part of the Clementine Instruction (xxxvi ad 4, 5, 6,) in which the sovereign Pontiff insists upon the reverence to be observed towards the Blessed Sacrament under all circumstances, he continues: "When the attendance is small, or due reverence is wanting, or when what is prescribed is not or cannot be observed, the Blessed Sacrament should not be exposed publicly, and Benediction should not be given with it. When, on the contrary, there is a fair attendance, with a marked devotion and reverence for this most holy Mystery; and when the ceremonies and that which is prescribed are all properly carried out," etc.,—Benediction should be given at the appointed times. The Bishop ends by saying: "Where due devotion and reverence for the Blessed Sacra-

ment or respect for the ceremonies are wanting, it is the duty of the clergy to labor unceasingly to remove such a want of devotion and respect, and not to yield till it has disappeared." —(Pastoral Instruct. of the Bp. of Alton, Feb. 1880, n. 184.)

ANALECTA.

MISSA CANTATA DE REQUIE IN DUPLICIBUS.

A church which by special Indult enjoys the privilege of celebrating a *Missa Cantata de Requie* two or three times a week, on days of double rite, is not restricted to make use of the semidoubles (et infra) which may occur doing the same week.

DUBIUM.

Vicarius Generalis Diœceseos Aquen. a S. R. C. insequentis dubii authenticum responsum humillime exquisivit, nimirum:

Num Ecclesiæ, quæ Indultum obtinuerunt ab Apostolica bis vel ter in hebdomada Missam de Requie cantandi in duplicibus, tali Indulto frui adhuc possint si in eadem hebdomada totidem officia semiduplicia occurrant?

Et Sacra eadem Congregatio respondit: *Affirmative.* Die 15 Aprilis 1880. (Decr. auth. 5808.)

A PYXIS MADE OF GLASS ILLICIT.

A Spanish bishop asks the S. R. C. whether he might allow his priests to carry the Blessed Sacrament in a Pyxis made of glass, so as to prevent brigands in the Asturian mountain districts from committing a horrible sacrilege, in the effort of possessing themselves of the precious metal in which the Holy Eucharist is ordinarily carried. The Sacred Congregation answers that it is not lawful.

DUBIUM.

Quum Rmus. D. Episcopus Mindonien. efflagitasset an uti potuisset pyxide vitrea ad servandam et administrandam sacram Synaxim locis sylvestribus, ac imperviis, ubi latrones metalli amore capti pyxides furantur, horrendum sacrilegium perpetrantes.

Sacra Congregatio respondit: *Negative.* Die 30 Januarii 1880. (Decr. auth. 5802.)

DECISION OF THE S. CONGREGATION CONCERNING THE DIVISION OF A PARISH.

A case regarding the division of a parish has been lately decided in Rome. The peculiar feature of it is that by it the S. C. reversed a former decision of its own made in the same cause, made in favor of the Parish-priest against the Bishop. The later decision appears to be based mainly upon the Bishop's showing that a considerable portion of the faithful within the limits of the parish were not properly attended to, in spite of the fact that the parish priest had deputed one of his assistants to do so and avowed that the erection of a new parish within his boundaries was wholly unnecessary.

Whilst in the United States the division of parishes, even where the rector is what is called irremovable, rests with the Bishop, it is very different in those countries where the parochial system is regularly established, as in Italy. Here the clergy depend for the most part on fixed benefices, which are just sufficient to defray the expenses of the parochial administration. To divide a parish is generally to divide a benefice which is not affected by the growing population or the personal generosity of the people. With us the growth of a parish implies the growth of income to the Church fund, since both a fixed system of taxation by pew-rent or similar methods is nearly everywhere in vogue, and the generosity of our people suplies the new wants as soon as they arise. If, therefore,

a parish is to be divided, the Bishop, following the Decrees of the Council of Baltimore, lays the matter before his consultors and the rector whose missionary district is in question. In the case of a church in charge of some religious community the superior of the order is to be consulted. But in neither case would an adverse judgment on the part of the parish priest or superior hinder the Bishop from making the division if he considered it necessary or useful (ex causa justa et rationabili).* The religious orders, it is true, have the right of appeal if they suppose any injury to be done to their body by the division, but it is what is called by jurists an appeal "in devolutivo tantum," that is, it has no effect to stay the Bishop's proceedings, though it might afterwards reverse his action if the S. Congregation should decide against it.

In the case before us we have a parish church in an Italian town situated on the top of a mountain. To the east, at the foot of the mountain, lies a a kind of suburb or *borgo*, whence the ascent to the parish church is difficult and measures from the extreme end of the suburb a distance of about four miles. The people of this suburb, consisting of about forty families, petitioned the Bishop and the government for a separate parish, alleging the difficulty of the way to the principal church, and proposing to endow the new Church if it were granted to them. The Bishop readily accepted their request, and the government, which had to be consulted, did not object.

The parish priest, however, opposed the division, alleging that as there was a chapel in the borgo, and as he was willing to send one of his assistant priests there to administer to the wants of the people, there would be no necessity or reason for the erection of a separate parish. He even allowed the curate

* Non obstante rectoris missionarii deputatione, licebit Episcopo de Concilio distuli, intra limites missionis cui præponitur, novas Ecclesias condere ac portionem districtus iis attribuere, si necessitas aut utilitas populi fidelis id requirat.—Conc. Pl. Balt. III. App. 219.—Ibid. 231. et Decr. n. 20, 34, 89.—Elements of Eccl. Law, S. B. Smith. 262-268.

to reside in the neighborhood of the chapel. The case was brought before the S. Congregation, and decision was rendered in favor of the parish priest.—Some years passed. The people remained dissatisfied and repeated their request, showing from facts that this part of the parish was utterly neglected from want of direct pastoral care. The Bishop again states the case to the S. Congregation. He reviews the former difficulties of access to the parochial church and residence, sketches the sad condition of the people, whose children remain without Catholic education, growing up addicted to vice, causing discord and ruin in families. All this he traces to the want of pastoral supervision, of systematic instruction in the essentials of faith and morality. He points to the number of persons who are or should be Catholics, dying without the Sacraments or altogether unprepared to receive them worthily and efficaciously. In view of these evils arising out of a shifting of responsibility between pastor and curate, on the one hand, and an obstinate unwillingness on the part of the former to abandon a field which he cannot or will not cultivate, the Bishop entreats the Congregation to reconsider its former decision for the welfare of those committed to him, yet from whom he is separated by a false representation of facts.

The matter was accordingly argued again, both parties heard through their advocates, and the previous decision finally reversed, with this proviso, that the members of the newly to be erected parish make no claims upon their former church or file any request for a new appropriation, but sustain it out of their own contributions.

We give the case in full, as it presents a good example of the manner in which such causes are brought and discussed before the S. Congregation.

FERETRANA

DISMEMBRATIONIS ET ERECTIONIS PARŒCIÆ.

Die 19 *Januarii* 1889.

Sess. XXI, cap. iv. De reform.

COMPENDIUM FACTI. Die 4 Augusti 1883 proposito dubio, *an et quomodo dismembrationi parœciæ S. Marini et erectioni S. Anthimi annuendum sit in casu*, EE. PP. responderunt: *Negative in omnibus et amplius.* Facti autem species hæc erat.

Parœciæ S. Marini, reipublicæ ejusdum nominis caput, duplici parte constat, occidentali et orientali. Occidentalis comprehendit vetus S. Marini oppidum, in summo monte Titano super rupe erectum, ubi etiam parochialis ecclesia consistit.

Inde per tres vias, longas 1800 metros unam, 1400 alteram, 1100 tertiam, et hanc per montis anfractus descendentem, gradus fit sub rupe montis ad partem orientalem parœciæ, ad suburbium scilicet S. Anthimi, quod vulgo *Borgo maggiore* aut *mercatale* nuncupatur.

Oppidum S. Marini occidentem versus, surburbium vero S. Anthimi ad orientem, unumquodque scilicet ex parte sua, finitimum habet agrum satis amplum, adeo ut extrema territorii orientalis a surburbio 4 aut 5 kilometros, et consequenter ab oppido S. Marini et ab ecclesia parochiali 5 vel 7 kilometros distent.

Jamvero hujus surburbii et contermini agri incolæ petebant parœcialem fieri suam S. Anthimi ecclesiam: 1100 animas tota hæc pars numerare dicebatur, dum oppidum ejusque territorium 1300 incolas habebat: 45 patresfamilias hanc gratiam instanter petebant, et quandam commissionem ad omnia ordinanda elegerant; reipublicæ gubernium consentiebat sub conditione, ut patronatus jus quod habebat in matricem sibi reservaretur et in filialem: Episcopus nedum commendabat, sed instabat pro gratiæ concessione: duo suburbii sodalitia

domum et dotem de suo exhibere parati erant, ut congrua novæ parœciæ constitueretur. At obsistebat parochus matricis; qui etiam patronum nominavit, et, acta causa, vicit. Desponderat ipse capellanum ecclesiæ S. Anthimi daturum, eique etiam coadjutorem adjuncturum pro suburbii civibus; unde erectionis parœciæ necessitas exulare videbatur: ad hæc nec undequaque tuta nec libera et amussim parata novæ parœciæ dos apparebat. Hisce aliisque de causis præfata resolutio prodiit, a qua ab initio incassum appellavit Episcopus.

Sed Junio mense 1887 supplex ad SSmum dabatur libellus a *commissione* suburbii S. Anthimi, quo erectio novæ parœciæ iterum petebatur. Rationum momenta sive causæ, quibus innititur petitio concinne exponuntur etiam ab Episcopo in sua informatione, de qua rogatus fuit post supplicis libelli exhibitionem.

Ait enim: "optandum quidem esset, ut eædem preces præ primis meliorem et feliciorem exitum sortirentur. Id enim tota rerum expositarum ratio, id natura loci, idque præsertim neglecta animarum cura, et christifidelium salus enixe exposcunt.

"Non desunt quidem legitimæ causæ dismembrationis et erectionis novæ Parœciæ: adest enim distantia locorum ab Ecclesia plebali ad suburbium, et præcipue pro suburbanis incolis, quibus non solum metri bismille, ut in precibus, sed et quatuor et quinque mille: adest, præter distantiam, viarum difficultas; quæ etsi omni arte stratæ, tamen hyemali tempore aut nivibus altis, aut glacie ambulantium pedibus insidiante, et tempore æstivo solis ardore, intolerabiles sunt, uti superioribus litteris latius exposui, præsertim sub die 27 Decembris 1882. Hujusmodi accessus ac recessus difficultas efficit, ut neque suburbani, neque præsertim agricolæ, magis dissiti, nunquam propemodum ad Parochiales functiones in Ecclesia plebali sita in fastigio prælti montis, accedant, et salutaria audiant monita.

"Adest etiam in ea parte animarum numerus mille et tercentum, qui æquant propemodum alteram partem animarum

ipsius plebalis Ecclesiæ. Ipsa inde natura loci divisionem designat: nam Suburbium hinc monte, illinc colle circumdatur, et præsefert ad orientem et aquilonem ruralem planitiem parumper inclinatam domibus huc illuc consitam: et plebalis ecclesia sibi relinquum haberet, præter Civitatem, ad meridiem territorium cultui agriculo datum.

"Suburbium ad radices montis situm, sejunctum omnino est a Civitate; et plurimis, præsertim vero hisce annis, ædificiis et domibus auctum est; et ibi manent spectabiles cives, viri a Consiliis et etiam a Reipublicæ regimine; ibi commercia et nundinæ magno populi concursu exercentur; ibi vita, ut ita dicam, ipsius Reipublicæ; et quod necessarium est, ibi invenitur. Una tantum, quæ maxima res est, omnino desideratur; et hæc est animarum cura, omnino neglecta, adeo ut et adolescentuli absque christianæ doctrinæ debita institutione, et christifideles relinquantur absque frequenti et salutari institutione, quam rerum conditio, et præsentium præcipue temporum necessitas postulare! Infirmi vero non raro necessaria carent adsistentia. Pastoralis vigilantia inde abest, quæ medium inter populum caritatem foveat, dissidia impediat, et oborta dissidia componat; bonos mores tueatur et religionem; bona denique promoveat, et mala depellat. Nam etsi Archipresbyter duos Cappellanos habeat, alter apud se detentus, alter non in Suburbio, sed prope mœnia Civitatis, aut ob distantiam locorum, aut aliis ex causis non semper advocantur, aut opportune occurrunt. Idcirco animarum cura in Suburbio non est Cappellano scutatis triginta tantum compensato, neque credenda, neque relinquenda.

"Hæc fusius fuerunt prædictis litteris meis exposita; hic tantum attigi: neque repeto quæ de nova Parœcia dotanda dixi; neque de jure Patronatus, quod jure quodam non decrescendi sibi reservat Gubernium Sammarinense uti Patronatus Ecclesiæ plebalis; neque de Ecclesia in Suburbio, in qua esset nova Parœcia constituenda.

"Quamquam hæc ita se haberent et habeant, tamen contraria decisio istius Sacræ Congregationis suspendit dismem-

brationem et novæ Parœciæ erectionem formula, *Non expedire.* Suburbani vero non destiterunt novis postulationibus et voce et scriptis necessitatem novæ Parœciæ ostendere, præsertim petitione diei 6 Junii 1884 ad me missa, a multis viris Reipublicæ subscripta, quam in obsequium primæ decisionis ad hanc Sacram Congregationem transmisi, litteris meis 2 Julii 1884, quas renovo cum audiverim non fuisse S. Congregationi insinuatas.

"Tunc litteris meis ad Archipresbyterum Giannini missis institi, ut curæ spirituali in Suburbio consuleret, qui respondit litteris 19 Julii 1885. Sed Cappellanus mihi voce significavit se domo sibi in Suburbio parata, propemodum publica, nolle immorari, enarrans facta quædam indigna. Archipresbyter noluit libellas centum Cappellano Angelini tradere, qui sibi domum magis decentem pro suo arbitrio provideret, quemadmodum ego eidem proponebam. Atque ita res in eodem lamentabili statu permanserunt, imo animarum cura magis post decisionem, quam antea neglecta fuit. Sodalitia, conscia de Parœciæ plebalis reditibus, petita subsidia denegant, eo quod bona sua in stabilem et perpetuam animarum curam volunt conferre.

"Ceterum Suburbani stabilem animarum Curam postulare atque efflagitare non desistunt; idque jure merito faciunt, uti etiam in relatione Diœcesis ad istam Sacram Congregationem retuli. Quapropter in præsens satagendum omnino est, ut curæ animarum in Suburbio occurratur erectione novæ Parœciæ; vel Vicariæ perpetuæ, uti alias nihil enim a Plebano sperandum est, qui semper durius agit, nescio quibus suffultus rationibus. Sublata ideo suspensione dismembrationis et erectionis novæ Parœciæ contenta in prima sententia, justis votis populi suburbani, et meis, et meorum prædecessorum in bonum animarum satisfaciendum esse judico.

"Seponendæ sane videntur et nullius momenti habendæ cavillationes et figmenta, quibus contradictor suam allegationem passim ornabat, et suo ab initio statuebat—nihil esse innovandum—immemor fortasse Consilium princeps, præ oculis

habens petitiones de nova parœcia erigenda, decreto suo clare respondisse: nihil obstat erectioni novæ Ecclesiæ parœcialis, sub conditione ut patronatus Gubernii servetur et etiam in nova sicuti in veteri Ecclesia. Agitur enim de cura et salute animarum et de Parœcia constituenda, quæ status et res publicas non perturbant, sed potius firmant ac roborant; et pacem, concordiam, tranquillitatemque inter cives perpetuo fovent. Inde clare patet quanti sit faciendum principium, quo tota contradictoris fundatur oratio, quæ vacuis interpretationibus ipsum excellentissimi Gubernii Decretum subvertere studet.

"Quoad me, ne officio conscientiæque meæ deficiam, contendere non desinam, salutem christifidelium exposcere, ut in Suburbio S. Marini cura animarum constituatur; nec sufficere quemcumque animarum Rectorem, sed requiri Rectorem Parœciæ, ne deteriora damna in dies exoriantur, nisi opportuno tempore provideatur.

"Hæc omnia, quæ pro munere meo," ait Episcopus, "erant de hoc maximo negocio iterum exponenda, humillime subjicio isti S. Congregationi, cuius sapientissimo consilio spero fore, ut petita gratia tandem concedatur, præsertim cum populi Suburbani postulationes legitimis causis nitantur."

Quapropter rescriptum fuit: "Reproponatur idque notificetur Episcopo, qui moneat partes, eisque terminum præfigat ad deducenda ulteriora et de resultantibus certioret."

Monitæ quidem sunt partes eisque fatalia indicta. Sed ex parte parochi nihil ad acta est relatum, præter quamdam ejus procuratoris epistolam, in qua quærimoniæ fiunt ob novam propositionem causæ, quippe quæ jam in rem judicatam transierat.

Suburbii autem cives patronum ad suam causam agendam nuncuparunt, qui novæ parœciæ erectionem enixis viribus tuitus est.

Quibus præmissis, propositum fuit diluendum

DUBIUM

An sit standum vel recedendum a decisis in casu.

RESOLUTIO. Sacra C. C. re iterum discussa sub die 19 Januarii 1889 censuit respondere: "*Recedendum a decisis; ita tamen ut novum beneficium parochiale, neque ex bonis antiquæ parœciæ, neque ex nova reddituum assignatione supremi Consilii dotandum, sit liberæ collationis, prout de jure.*" (1)

DECRETUM URBIS ET ORBIS.

De elevando Festo SS. Cordis Jesu ad ritum I. cl.

ALTERO nunc elabente sæculo, ex quo Redemptoris nostri præcipua caritatis beneficia, sub Ipsius Sacratissimi Cordis Symbolo, cultu peculiari, mirifice in dies adaucto, a Fidelibus recoli cœpta sunt, enixas iteratasque preces Sanctissimo Domino Nostro Leoni Papæ XIII quamplurimi sacrorum Antistites, cleri etiam ac populi vota depromentes, undique porrexerunt, ut Festum SSmi Cordis Jesu, a fe. re. Pio Papa IX sub ritu Duplici maiori universæ Ecclesiæ præscriptum (Decr. S. R. C. 23 Augusti 1856. *Ex quo.*), deinceps ad ritum Duplicis primæ classis, citra obligationem festivi præcepti, elevare dignaretur.

Porro Beatissimus Pater, cui nihil potius est quam ut Fideles *crescant in gratia et cognitione Domini Nostri Jesu Christi*, ipsiusque *sciant supereminentem scientiæ caritatem*, hujusmodi supplicia vota libentissime excepit: eo præcipue animum Suum intendens, ut gliscentibus impietatis conatibus, Fideles in hac saluberrima devotione perfugium et munimem inveniant, et vehementiori erga amantissimum Redemptorem amore inflammati, digna Ei laudis et placationis obsequia persolvant, simulque pro Fidei incremento et Christiani populi pace atque incolumitate divinas miserationes ferventius implorent. Hisce permotus Beatissimus ipse Pater, Sacrorum Rituum Congre-

gationis audito consilio, de speciali gratia et privilegio, decernendum censuit.

Nulla facta immutatione relate ad eos, qui amplioribus ex Apostolicæ Sedis Indulto gaudent privilegiis, Festum Sacratissimi Cordis Jesu ritu DUPLICIS PRIMÆ CLASSIS sine Octava in universa Ecclesia amodo celebretur; absque præcepto audiendi Sacrum, et a servilibus operibus abstinendi.

Idem Festum feria VI post Octavam Corporis Christi, tanquam in sede propria, recolatur; et nonnisi Solemnitatibus ritus Duplicis primæ classis universalis Ecclesiæ, nempe Nativitatis S. Joannis Baptistæ, ac SS. Apostolorum Petri et Pauli, nec non Festis particularibus ejusdem ritus, ceu Dedicationis, ac Titularis Ecclesiæ, locique Patroni, quando hæc sub duplici præcepto fiant, locum cedat: quibus in casibus, die immediate ea Festa insequenti, veluti in sede propria, reponatur.

In concurrentia Festi SSmi Cordis Jesu cum die octava Corporis Christi, Vesperæ integræ fiant de eadem Octava, sine ulla Commemoratione, attenta indole peculiari utriusque Festi. Quoad concurrentiam vero cum Duplicibus primæ classis, ambæ Vesperæ ordinentur ad tramitem rubricarum et decretorum Sacræ Rituum Congregationis.

Insuper ad Fidelium pietatem erga Sacratissimum Cor Jesu impensius fovendam, Sanctissimus Dominus Noster libens ultro concessit, ut in cunctis Ecclesiis et Oratoriis, in quibus die festo, sive proprio sive translato, ipsius Sacri Cordis Jesu coram Sanctissima Eucharistia persolventur divina Officia, clerus et populus qui hisce Officiis intererit, easdem lucretur Indulgentias, quas Fidelibus, divinis Officiis per Octiduum Corporis Christi adsistentibus, Summi Pontifices elargiti sunt.

In iis vero Ecclesiis et Oratoriis, ubi feria VI, quæ prima unoquoque in mense occurrit, peculiaria exercitia pietatis in honorem Divini Cordis, approbante loci Ordinario, mane peragentur, Beatissimus Pater indulsit, ut hisce exercitiis addi valeat Missa votiva de Sacro Corde Jesu: dummodo in illam diem non incidat aliquod Festum Domini, aut Duplex primæ

classis, vel Feria Octava ex privilegiatis: de cetero servatis rubricis.

Voluit demum Sanctitas Sua, ut super hoc Decreto expendantur Litteræ Apostolicæ in forma Brevis. Die XXVIII Junii festo SSmi Cordis Jesu, an. MDCCCLXXXIX.

CAROLUS Card. LAURENZI, *S. R. C. Præfectus.*

L. ✠ S. VINCENTIUS NUSSI, *S. R. C. Secretarius.*

PRAYER TO ST. JOSEPH TO BE RECITED AT THE OCTOBER DEVOTIONS.

Oratio ad Sanctum Josephum.

Ad te, beate JOSEPH, in tribulatione nostra confugimus, atque implorato Sponsæ tuæ sanctissimæ auxilio, patrocinium quoque tuum fidenter exposcimus. Per eam, quæsumus, quæ te cum immaculata Virgine Dei Genitrice conjunxit, caritatem, perque paternum, quo Puerum Jesum amplexus es, amorem, supplices deprecamur, ut ad hereditatem, quam Jesus Christus acquisivit sanguine suo, benignus respicias, ac necessitatibus nostris tua virtute et ope succurras.

Tuere, O Custos providentissime divinæ Familiæ, Jesu Christi sobolem electam: prohibe a nobis, amantissime Pater, omnem errorum ac corruptelarum luem; propitius nobis, sospitator noster fortissime, in hoc cum potestate tenebrarum certamine e cælo adesto; et sicut olim Puerum Iesum e summo eripuisti vitæ discrimine ita nunc Ecclesiam sanctam Dei ab hostilibus insidiis atque ab omni adversitate defende; nosque singulos perpetuo tege patrocinio, ut ad tui exemplar et ope tua suffulti, sancte vivere, pie emori, sempiternamque in cælis beatitudinem assequi possimus.—*Amen.*

Translation.

In the midst of our tribulation we fly to Thee, St. Joseph, and having implored the aid of Thy most holy Spouse, we seek with equal confidence Thy protection.

By the charity which bound Thee to the Immaculate Virgin-Mother of God, by the paternal love with which Thou didst encompass the Child Jesus, we implore thee that in

clemency Thou look upon us, who are the inheritance which Jesus Christ has purchased with His precious Blood, and that Thou grant us Thy powerful help in our needs. Protect, O faithful guardian of the holy family, the chosen flock of Jesus Christ; keep far from us all the corruption of error and sin; assist us, Thou strong defender from on high, in this our struggle against the power of darkness; and as Thou didst save the Child Jesus from the near peril of death, so do Thou now defend the holy Church of God from the snares of her enemies and from every adversity. And to each one of us be Thou a constant protector, that like to Thee and aided by Thy strength we may live in holiness, die in Thy love, and obtain the endless happiness of heaven.—*Amen.*

Indulgence.

To the devout recitation of the above prayer is attached an Indulgence of *seven years and seven quarantines for each time.*

ALTAR LINEN.

The Archbishop of Goa asks of the S. C. R. whether an old custom in his diocese of making the altar cloths of cotton is to be discontinued, in view of the modern circumstances and the requirements of the Rubrics; and if so, whether these cotton altar cloths can still be made use of in the celebration of Mass, under the condition that their use is to be discontinued after two years. The S. C. answers that corporal, purifier, and palla must be of linen; amict, alb, and the altar covers may be used, as requested in the petition, for two years.

DUBIUM I.

An usus in fere omnibus ecclesiis Archidiœceseos Goanæ adhuc vigens conficiendi sacra linteamina nempe amictus, albas, tobaleas altarium, nec non corporalia, purificatoria, et pallas ex tela ex gossipio composita, attentis circumstantiis hodiernis, tamquam corruptela et abusus rejiciendus sit, juxta Decret. gener. S. R. C. diei 15 Maji 1819, non obstantibus Indultis olim concessis?

DUBIUM II.

Et in casu affirmativo, an licitum sit prædictis linteaminibus

uti ad celebrandam missam, cum conditione tamen intra biennium ea consumenda ad tramitem generalis decreti?

Ad I. *Affirmative.*—Ad II. *Negative* quoad corporalia, purificatoria et pallas; *affirmative*, sed ex gratia, quoad amictus, albas, ac tobaleas altarium.

Atque ita declaravit et indulsit.

(L. ✠ S.) (Goan. S. R. C. 23 Jul. 1887.)

Ex Decret. S. R. C. diei 24 Julii 1888.

LAURENTIUS SALVATI S. R. C. *Secretarius*

BOOK REVIEW.

RITUALE PARVUM continens Sacramentorum administrationem, Infirmorum curam et Benedictiones diversas ad sacerdotum curam animarum agentium usum commodiorem ex Rituali Romano excerptum. Editio secunda.—Ratisbonæ, Neo-Eboraci et Cincinnatii. Sumptibus, Chartis et Typis Friderici Pustet. 1889.

Although the print of this new Pocket-Ritual is larger than that of the editions hitherto commonly in use, the book is much thinner and accordingly easier to carry. The reason of this reduction in bulk is the omission from it of all that which the priest is not supposed to need or read except at his desk, such as the introductory Instruction "De iis quæ in administratione Sacramentorum generaliter servanda sunt." The usual instructions in English are also left out. But it contains everything which a priest needs outside of the Church. For in the Sanctuary he is supposed to use the larger Ritual, as more becoming the sacred functions.

The new Ritual contains also the short form lately published by the S. C. for blessing and investing in the brown Scapular. This form is obligatory for those who can have it.

DIURNALE PARVUM sive epitome ex horis diurnis, continens Psalmos quotidie recitandos et commune sanctorum una cum officio B. M. V. per annum atque Orationibus propriis sanctorum. Ratisbonæ, Neo Eboraci et Cincinnatii. Sumptibus et Typis Friderici Pustet, S. Sedis Apost. et S. Rit. Congr. Typographi. 1889.

This is a Diurnale of a somewhat novel but very convenient character. It is of 12^mo^ size, but thin, and easily fits into the pocket, without making itself uncomfortably felt. The print is larger than in the other diurnals commonly in use. It contains just what a priest is likely to need when away from home. Some of the great feasts with proper offices are omitted,

obviously because the purpose of the Diurnale is simply to supply a handy substitute away from home or outdoors, when the Breviary cannot easily be carried, and which is not likely to occur at the solemn seasons of the year. The illustrations and general make up are superb, as all the Pustet Liturgical publications are.

CALENDAR OF THE SOCIETY OF JESUS FOR THE USE OF THE FAITHFUL. New York, Cincinnati, Chicago.—Benziger Bros. 1889. 10¢.

A well printed collection of edifying lives briefly narrated in the order of their occurrence during the year. The book might easily be in the hands of every member of a Congregation, of every child that can read in our schools, its price being a nominal one and the gain above all par to the soul. Let the teacher read one or other of the larger lives of which the sketches are given here, and when the children have read aloud the latter add, from his or her own reading, some of those beautiful and touching details which abound in all of them, which fascinate the young minds as tale and story does. The preacher on Sundays might similarly use his opportunity, and the little book become a household-compass, guide, and memento of many precious lessons and aspirations, sanctifying the teacher together with the hearer. The lives are of saints of the Jesuit order, or of those who, like Bl. Mary Ann of Jesus and Bl. Margaret Mary, are in some way connected with the same. They are in the first instance intended for the laity who are under the direction of the Society, but they will prove a boon to many others. He who helps an edifying work, even out of his own purse, invariably helps himself in the best possible way. Old doctrine, but true. We think it would be more convenient for the habitual readers of the Calendar, if the head of the page indicated the month, instead of the legend "Calendar of the Society of Jesus," or else the index in front might give the number of the page. It makes the finding of a particular saint, out of season, easier.

HISTORICÆ ET CRITICÆ INTRODUCTIONIS IN U. S. LIBROS SACROS COMPENDIUM. S. Theologiæ auditoribus accommodatum, auctore Rudolpho Cornely, S. J. Pp. 646. Parisiis, 1889. P. Lethielleux. (Pustet & Co.) (Price 9 francs).

Fr. Cornely's three goodly volumes introductory to the study of Sacred Scripture form a perfect mine of erudition on the subjects they contain. Indeed, they are the most thorough and exhaustive treatises of their kind that have thus far appeared. Valuable, however, though they are to the

specialist, to the professor, to the student of leisure, their bulk practically excludes them from a circle of readers to whom such works are of first importance—the seminarian, the working priest, and the average cultured lay student. It has been wise therefore in Fr. Cornely to extend their utility by bringing them into briefer compass. The present compendium covers the same ground as the larger work, but admirably condensed, advancing paragraph for paragraph with the latter over the history of the Canon of S. Scriptures, the history and authority of the primitive texts and versions, Hermeneutics, and special introductions to each of the books of the Old and New Testament.

Since, as the author remarks—"in hoc compendio adornando imprimis juvenum ad divinorum librorum studium accedentium utilitati servire vellet"—some, interested in the same field, will regret the limited range of subjects he has sought to treat. Amongst works of this kind, there is, indeed, considerable variety of opinion as to their scope. Should they include historical, archæological, and hermeneutical questions, as do Janssens (Hermen. sacra), Dixon (Gen. Introd.), and Ubaldi (Introductio)? Should they pass over the historical and archæological, and retain the hermeneutical, as do Lamy (Introductio), and Vigouroux and Bacuez (Manuel Biblique)? Or should they confine themselves to the narrow scope of exclusively introducing the S. Books, as do the German writers generally? Fr. Cornely follows the middle course, and so treats, "de *librorum sacrorum* origine, conservatione, propagatione, interpretatione, ut hac ratione legentes edoceantur, quodnam sit singulorum *librorum* argumentum, quænam eorum indoles, quæ puritas textus eorum, quæ genuina interpretandorum ratio" (p. 3).

This may be said to be the "argumentum proprium, si ad hujus disciplinæ *historiam* et *finem* attenditur" (ib). Still, we think it would have suited sufficiently the *history* of the study, and fallen well within its *end*, to have given, at least in an appendix, that information on sacred antiquities, on the land and manners of the Hebrews, which can hardly be supplied in the seminarian's course, save through such a medium, and without which he is thoroughly unprepared to take up the study of the Bible. The addition to the bulk of the volume need not thus have been very considerable, and we should thus have had a work meeting precisely the present demand. However, Fr. Cornely intends publishing a treatise "de sacra antiquitate," and a "Lexicon antiquitatum biblicarum," and if these works be brought within the reach of the average student, there will be

no lack of the needed help for the proper defense and understanding of Holy Writ.

There is one excellence that specially commends this course—its literary apparatus. Besides a very full list of general commentators of all classes, there is added to the special introduction to each S. Book a catalogue of the chief Catholic interpreters of that Book.

The Appendices give suggestive specimens of the ancient codices, and three very useful chronological tables of the Kings of Juda and Israel, the Ptolemies and Seleucidæ, and of the Apostolic age.

CURSUS SCRIPTURÆ SACRÆ, auctoribus R. Cornely, I. Knabenbauer, Fr. de Hummelauer, aliisque Soc. Jesu presbyteris.—Commentarius in Jeremiam Prophetam, auctore Jos. Knabenbauer, S. J. Parisiis. P. Lethielleux (Pustet & Co.) 1889. pp. 613. pr. fr. 10.50.

In the compendium of Scriptural Introduction above noticed, Fr. Cornely, after paying the merited meed of praise to those outside the Catholic Church who in recent years have aided the advance of Biblical knowledge, concludes: "pauca hæc de commentariis protestanticis sufficiunt, quia interpreti catholico tot egregii commentarii catholici antiqui et moderni præsto sunt ut protestanticos illos sine dispendio negligat" (p. 176.) The full force of this reason has become more evident since the appearance of the several contributions to the *Cursus* of which the volume before us forms part. What its author says of his method of interpretation is equally true of its predecessors: "in ratione explicandi—eum modum sequi studebam, quo quæ recentiores in rem utilia præstitissent ita legentibus proponerem ut simul perspicerent haud pauca jam ab antiquis quoque interpretibus præclare esse dicta et explicata: quare consulto adscripsi simul cum catholicis interpretibus etiam nomina acatholicorum." Wherever the meaning of the Sacred Text requires it we find an admirable blending of the old and the new knowledge, of the far and deep reaching wisdom of the Fathers and their imitators, with the critical results of recent scholarship. We are tempted to give as illustration Fr. Knabenbauer's comments on the "virga vigilans" (Jer. i. 11, 12), but they are too extended for our space, and hardly admit condensation.

It is well known that in the Prophecies of Jeremiah there is greater variation between the Septuagint and the Hebrew than is found in any of the other Sacred Books. High praise has been given to Rev. George

Workman, for his recent revision of the Greek text in conformity with the present Hebrew; and certainly it required no small knowledge of the two ancient languages to reconform the translation to the primitive original. Mr. Workman, however, was content with collating the Hebrew with the Tischendorf edition of the Greek (codex Vaticanus). Fr K. has gone considerably farther. Where the divergencies occur he compares the original with the Greek versions derived from the various other sources. For the rest, his conclusions regarding the relative merits of the different texts deserve notice. Neither text, he thinks, is absolutely pure. In many passages the Greek is preferable to the Hebrew. It abounds, however, in omissions, and contains traces of emendation repeatedly made by a prejudiced writer, which render its fidelity and sincerity in other passages doubtful. Moreover, the translation is so servile and unapt, that it is impossible to suppose its author could have taken it from a text conformed to the present Masoretic. The conclusion is inevitable that the Hebrew original must have then differed in the varying passages, from its present state. Still, this consequence must not be pushed too far. Many other causes might have brought about the divergencies —*e.g.*, a change of voyal points; a change of consonants; a different collocation of words in sentences; deriving the meaning of words from the Aramaic, or Chaldee, rather than from the Hebrew; inadvertence, etc.— In addition to the variations between the text and the version, there is also great diversity in the collocation of the prophecies. There is here offered wide scope for speculation, and accordingly critics furnish no lack of theories to straighten out the difficulties. Since, however, there is no historic data to solve the question, Fr. K. thinks it best to hazard no general opinion, but as the individual variations occur, he compares the versions and pronounces judgment in the commentary.

LA SAINTE EUCHARISTIE—Visites, Messe et Communion—Opuscules Eucharistiques — Amour Divin—par S. Alph. de Liguori. Traduction nouvelle par M. l'Abbé Bernard. Paris. P. Lethielleux. (Pustet & Co.) pp. 459. (pr. fr. 2.50.)

For those who have not access to the thoughts of S. Alphonsus in their simple Italian there is probably no better medium of reaching them as they came from the mind and heart of the Saint than the French. There is a sweetness and a tenderness about the latter tongue admirably expressive of the movements of the soul aglow with divine love, such as S. Liguori exhibits in his visits to the King and Queen. And the Abbé

Bernard has caught the spirit of the original. There is one feature, too, in his translation of the Visits which specially commands it. The Visits to our Blessed Lady originally appeared under two forms, one containing considerations, the other, prayers. Our ordinary English versions give only the former, which does not precisely express the character of a visit. The Abbé Bernard combines the two forms. In addition to the Visits, he gives a number of the Saint's other devotional exercises: the opuscula on the Holy Sacrifice; Meditations for the octave of Corpus Christi, for a Novena to the Sacred Heart and the Holy Ghost; an account of the miracle of the B. Sacrament that happened in 1772, in the diocese of Naples; Consolation for scrupulous souls; Conformity to the Divine Will; Spiritual Maxims, etc.

LE SAINT JOYEUX OU VIE DU B. CRISPINO DE VITERBO DE L'ORDRE DES FRÈRES MINEURS CAPUCINS. Par. P. l'defonse de Bard. du mème Ordre. Nouvelle edition. Paris. P. Lethielleux (Pustet & Co.,) 1889. (pr. fr. 2.50.)

A story simply told of a simple life—a life simple in its one aim, but marvellously complex in its manifold relations. Pierre Fioretti was born, 13 Nov., 1668, and died, 19 May, 1750. Three of the four score years of his life were passed in monastery kitchens, gardens, infirmaries, and in the obscure rôle of a mendicant friar,—known to his fellowmen as Fra Crispino of Viterbo. But though it was good for him to hide the secret of the king, yet God deemed it honorable to reveal the workings of His grace in a soul ever docile to its movements. The light of Fra Crispino could not be held by convent walls. His tender, cheery charity made him not only an object of love and veneration to his brethren in religion—all that is implied in the term—a "joy us saint"—but its irresistible charm drew to him and his single cause the hearts of multitudes in the world who were blessed with his presence. "The people followed in his footsteps; the sick begged his blessing; the great ones of the world sought to see him; the learned came to question him; Bishops, Cardinals, the Sovereign Pontiff loved to converse with this humble lay brother, who by his simplicity was as dear to men as by his hidden virtues he was dear to God."

This is what in artless fashion this little book tells us. In the main it is a record,—drawn from the memoirs of those who lived with him, and from the contemporary testimony taken in the triple process of his Beatification,—than which no source more authentic,—a record of the marvels,